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and I work."—Rang the great bell, and roused the girls to milking—went up to the farm, roused the horse-keeper—fed the horses while he was getting up—called the boy to suckle the calves, and clean out the cow-house—lighted the pipe, walked round the gardens to see what was wanting there—went up the paddock to see if the weanling calves were well—went down to the ferry, to see whether the boy had scooped and cleaned the boats—returned to the farm—examined the shoulders, heels, traces, chaff, and corn of eight horses going to plough—mended the acre staff—cut some thongs, whip-corded the boys' plough whips—pumped the troughs full—saw the hogs fed—examined the swill-tubs, and then the cellar—ordered a quarter of malt, for the hogs want grains, and the men want beer—filled the pipe again, returned to the river, and bought a lighter of turf for dairy-fires, and another of sedge for ovens—hunted up the wheel-barrows, and set them a trundling—returned to the farm, called the men to breakfast, and cut the boys' bread, and cheese, and saw the wooden bottles filled—sent one plough to the three-roods, another to the three-half-acres, and so on—shut the gates, and the clock struck five—breakfasted—set two men to ditch the five roods—two more to chop sads, and spread about the land—two more to throw up muck in the yard—and three men and six women to weed wheat—set on the carpenter to repair cow-cribs, and set them up till winter—the wheeler to mend up the old carts, cart-ladders, rakes, &c. preparatory to hay-time and harvest—walked to the six-acres, found hogs in the grass—went back, and sent a man to hedge and thorn—sold the butcher a fat calf, and the suckler a lean one—the clock strikes nine—walked into barley-field—barleys fine, picked off a few tiles and stones, and cut a few thistles—the peas fine, but foul; the charlock must be topped,—the tares doubtful; the fly seems to have taken them—prayed for rain, but could not see a cloud—came round to the wheat-field—wheats rather thin, but the finest colour in the world—sent four women on to the short-est wheats—ordered one man to weed the ridge of the long wheats—and two women to keep rank and file with him in the furrows—thistles many—blue-bottles no end—traversed all the wheat-field—came to the fallow-field—the ditches have run crooked—set them straight—the flag-sads cut too much—rush-sads too little—strength wasted—show the men how to three-corner them—laid out more work for the ditchers—went to the ploughs—set the foot a little higher, cut a wedge, set the coulter deeper, must go and get a new mould-board against to-morrow—went to the other plough—picked up some wool, and tyed over the traces—mended a horse-tree, tyed a thong to the plough-hammer—went to see which lands wanted ploughing first—sat down under a bush—wondered how any man could be so silly as to call me *reverend*—read two verses, and thought of his loving kindness in the midst of his temple—gave out, "Come all harmonious tongues," and set mount Ephraim tune—rose up—whistled—the dogs wagged their tales, and on we went—got home—dinner ready—filled the pipe—drank some milk—and fell a-sleep—woke by the carpenter for some slats, which the sawyer must cut—the Reverend Messrs. A. in a coat, B. in a gown of black, and C. in one of purple, came to drink tea, and to settle, whether Gomer was the father of the Celts and Gauls and Britons, or only the uncle—proof-sheet from Mr. Archdeacon—corrected it—washed—dressed—went to meeting, and preached from, *the end of all things is at hand, be ye sober and watch unto prayer.*—Really and truly we look for you and Mrs. Keene and Mr. Dore at harvest; and if you do not come, I know what you all are—Let Mr. Winch go where he can better himself. Is not this a folio? And like many other folios? . . . . .

R. ROBINSON

For the Belfast Monthly Magazine.

THE following Proposal has been lately circulated through this town. The subject is important, and we heartily wish success to a plan calculated to relieve the really distressed, and to

force the idle and dissipated to work, if they expect relief. Such benevolent schemes frequently fail from want of exertion, and the difficulty of finding a sufficient number of persons who will permanently interest themselves to carry it into execution. We give a place to the Plan in our pages, to extend its circulation, and in hopes of stimulating the inhabitants of other towns to consider of the expediency of adopting a similar scheme of affording relief, on enlightened principles.

Proposal concerning a Society for the Abolition of Mendicity, and for the Relief and Encouragement of the Industrious Poor of the Town of Belfast, Published by order of the Committee appointed for removing Mendicants from the streets.

It is now at length universally admitted, after much consideration, and repeated experiments, that the most effectual mode of meliorating the condition of the Poor, is by adopting such expedients, as may awaken and encourage their industry, because these not only tend to lessen their immediate wants, but to introduce moral habits, which, if persevered in, may at length render them independent.

Pauperism, than which no state (if we except that of slavery) is more unhappy, nor more likely to destroy the amiable and respectable qualities of the human mind, may be aptly called a disease in the frame of society; and like other diseases, may be either treated with palliatives, which, while they give a temporary relief, do remotely aggravate the distemper, or else by such remedies as penetrate to the source of the disorder, and gradually restore the frame to a state of strength and sanity.

That the latter prescription is the most desirable, need not be much insisted on, and that the encouragement of industry is a remedy of this nature, must appear obvious upon the least reflection.

To bring this principle then into operation, it is proposed to establish a Society, whose first object will be to furnish the poor with employment, to lay in proper materials and implements, to discover new sources of industry where it may be necessary, to find a market for the materials when wrought up, and to pay them the full value of the work which they are able to execute, without any reduction, upon returning it to the Repository to be established for that purpose.

As it will always happen, however, that many, on account of age, infirmity, and other causes, will be unable to earn as much as might be adequate to their subsistence, their next object will be to make such addition to the earnings of the poor, out of a charitable fund to be raised for that purpose, as will be sufficient to give them a moderate support, provided always that they have earned what might reasonably be expected; that they have been prevented solely by the visitation of Providence, and not by any want of disposition to be industrious. Thus, supposing six-pence to be the sum necessary for a day's support, if a woman or child can earn at spinning, carding, &c. one or two pence, the remaining five or four pence is to be added from the fund, provided it has been ascertained by the Society that they have exerted themselves to the utmost.

If these regulations be adopted as fundamental, to adjust the minor arrangements necessary for their support and execution, will be a matter of no great difficulty; a meeting of the town should be called, a committee appointed; a house should be taken as a repository; and resolutions entered into concerning the subscription, and other general laws of the institution. It will be only necessary then to make a few comments on the nature of the plan at large.

In the first place, this is a most prudent and effectual scheme for the relief of the poor. It is a most prudent one, for although it be true that our obligation to do good and distribute are of the highest nature, being the dictates of religion, as well as of sound policy, yet the task is not quite so easy as may be imagined; for it is certain that the community has a right to the labour of those to whose support it contributes, and that none who are in the least degree capable should enjoy its privilege if they do not (when in their power) contribute something to the treasury of the public hive; and

even Christianity does not fail to instruct us, that he who does not work should neither eat, consequently, that if in obeying the precepts of charity, we at the same time act in such a manner as to occasion any serious violation of this order of Providence, our labours will be of inferior account.

To avoid this error, then, and at the same time, to afford sufficient relief to the wants of our fellow creatures, is the object of this Institution; it reconciles our duty to the poor, and our duty to society, which otherwise might seem at variance. It imitates the economy of Providence, whose invariable rule it is to help those, who are willing to help themselves, and by this means it both lightens the burthen, and brings new advantages to society, giving such a tone to the industry of the lower classes, as will effectually diminish the propensity to vice, and encourage them in habits of virtue.

This scheme is a most effectual one, for it extends relief to a greater number of cases than any other.

The poor may be divided into two classes, those who cannot contribute at all to their own support, and those who can. In the former may be reckoned the sick poor, and the young, aged and infirm, who are as it were insulated beings, and can obtain no assistance from friend or relative: these in comparison of the rest are very few in number, for they are very few who may not be made to do something towards their own support, and yet for their relief the town is already provided with an hospital and poor-house. For the latter there is none, or very scanty provision: and yet how many classes does it comprize? the mendicant, the room-keeper, the stranger, the unemployed manufacturer, the unhired labourer, the decayed servant; in fact, all those, whose labours are lost to society, and yet who must be supported or perish.

All these descriptions of persons this institution proposes to take under its protection, and to furnish them with a small but adequate means of livelihood.

The mendicant can here obtain support; he will be deprived of his usual excuse, want of employment and inability to earn a sufficiency; and the feelings of the charitable will not be distracted as they often are at present, between the fear of withholding relief from the real object, and that of lavishing it on the undeserving.

The stranger also, if he happen to be in want upon his arrival in the town, can at once obtain subsistence by the exercise of his calling, without any other recommendation than his necessity, until he may be able to pursue his journey.

The room-keepers who can obtain none, or very precarious employment, being entirely unfit for any laborious one, who would rather die almost than submit to the degradation of beggary, will never feel ashamed to resort to a place where their subsistence is, or appears to be, the reward of their own industry.

The manufacturer, workmen and labourers, who from the fluctuation of trade, or the deadness of the season, are thrown out of employment and reduced to temporary distress, can here find a means of industry and support, until they can derive it again from the usual sources. But to detail all the advantages of such a scheme would be a work of much time and labour. They will easily develop themselves when it is put into execution.

But what is of unusual importance, if it be adopted, mendicity must gradually be abolished; for we can then with-hold our money from the vagrant beggar without reluctance, when we know that if he will assist himself, so excellent an institution is open to receive him, and the magistrates also may, without much danger of oppression, exercise the powers by law vested in them, of removing them to a place of labour or punishment.

That we have reasonable grounds for entertaining so high an opinion of the success of this scheme, appears from the precedents which, upon inquiry, have presented themselves. In the reports of the society for bettering the condition of the poor, there is an account of an institution, of a nature nearly similar, established at Edinburgh, vol. 3. No. 88, Page 221,

and the effects of it are thus described, "The ordinary class of beggars fled in general upon the alarm, and retired to quieter situations in London and other municipalities, where similar measures of prudential charity have not been adopted; and as to those who apply for protection to the institution, they express very strongly and very generally their gratitude for the advantages they derive from the charity, and look forward to its continuance with earnest and eager expectation."

In the parish of Shipter Moyne, also, in the County of Gloucester, an institution founded upon the same principles is attended with like success. Vol. 3. No. 86. P. 200. We are there assured, "That the work-house for the women and children (who it appears are there employed during the day) by a most extraordinary and incredible metamorphosis is converted into a real house of industry."

If it appears to any person a matter of much difficulty to find employment for the poor, the observation must be confessed to be a true one; but let him consider that if it be difficult to those who have capital in their hands, who possess information, and know the proper use of money in commercial dealings, how much more so must it be to the poor who have no capital whatever, who are in a great measure ignorant of the modes of finding materials, and whose profits are generally wasted among the middle dealers. It is in fact, a matter of necessity, that the wealthy and better informed should exert themselves in favour of their weaker and more destitute brethren; for if they do not, one of two things must happen, either that the poor of this class must perish, or else be supported entirely by alms. As to the former it should not once be mentioned, and in the latter case they must not only be reduced to a more degraded state (as mendicity certainly is) that any we know of, but must become a much severer burthen than if such an enstitution were open to receive them.

The only objection then which can be made (if indeed it be an objection) is the difficulty of meeting with active supporters, but this we are happy to say is in a great measure removed, as many gentlemen have laudably pledged themselves to give personal aid in favour of the undertaking, and we are not without hopes that the liberality of the plan, its utility, and importance to society will procure it many and lasting friends.

NATURAL HISTORY OF THE HERRING.

Concluded from p. 356, No. X.

TO complete this article I shall conclude by a few words on the herring trade. It is of great antiquity. Madox records that in 1195 the little town of Dunwick was obliged to pay 80,000 herrings to the crown. In the 13th century the Zealanders carried on this trade to a great extent and to this effect in the year 1282, they obtained from the king of England, a patent for themselves and the Dutch, granting them the right of fishing on the coasts of Yarmouth. It may also be seen from a diploma of Eric III. king of Denmark, that in the 13th century herrings were an article of commerce in the Baltic. This diploma granted to the people of Hamburgh a piece of land in the island of Schonen, for their residence during the fishery, and for vending their cargoes at the fairs. In this age also may be discovered traces of the practice of saving herrings, which was undoubtedly that of smoking. In the 14th century a fair for the sale of herrings was established at Yarmouth. In 1357 Edward III. prohibited fishermen from selling their fish any where but in that city. The Dutch, who till then had purchased their herrings on the coast from the Scotch fishermen, and afterwards exported them to other countries, were obliged to send vessels to fish there; for as the fishermen were obliged to bring their cargoes to market previous to their being salted, the herrings by the delay thus occasioned, were rendered soft and unfit for exportation. According to Maizieres the herring trade was also very considerable at this time on the coast of Norway. He says that in that country upwards of three thousand men were collected during the months of September and October, whose occupation was the